

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JUNE 6, 1912

NEW SERIES, VOL. XIV. NO. 24

## The South Mississippi Baptist Sunday School and B. Y. P. U. Encampment, June 23-30, inclusive.

Special interest is added to the encampment at Hattiesburg by the many attractive recreation features offered. On Tuesday of the encampment week the Hattiesburg Traction Company will furnish free transportation to four hundred visitors, who will go on a "Seeing Hattiesburg by Trolley" trip. The Bonhomie and Southwestern Railroad will give a free excursion to the encampment visitors on Thursday. During the week tennis, basketball and croquet grounds will be much in use. Fishing will also draw those of the disciples of Isaak Walton.

As to accommodations, excellent rooms and board may be had in the college dormitories at a dollar a day. There are splendid tenting or camping grounds adjoining the college campus.

### PROGRAM.

Sunday, June 23—10 a. m., Song Service, I. E. Reynolds. 10:30 a. m., S. S. Address, Arthur Flake. 11:00 a. m., Sermon, Dr. J. B. Lawrence. 7:15 p. m., Sunset Service, Dr. T. J. Shipman. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Dr. J. B. Lawrence. 8:30 p. m., Sermon, Dr. W. J. McGlothlin.

Monday, June 24—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10 a. m., Song Service, I. E. Reynolds. 10:30 a. m., B. Y. P. U. Address, Arthur Flake. 11:00 a. m., Address, Dr. W. J. McGlothlin. Noon, Recreation. 7:15 p. m., Sunset Service, Dr. T. J. Shipman. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, T. J. Barksdale. 8:30 p. m., Address, Dr. J. B. Lawrence.

Tuesday, June 25—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., Address, Dr. P. I. Lipsey. 11:00 a. m., Address, Dr. W. J. McGlothlin. Noon, Recreation. 7:15 p. m., Sunset Service, Dr. T. J. Shipman. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Arthur Flake. 8:30 p. m., Address, Dr. E. M. Poteat.

Wednesday, June 26—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., Grading the S.

S. Arthur Flake. 11:00 a. m., Address, Dr. E. M. Poteat. Noon, Recreation. 7:15 p. m., Sunset Service, Dr. T. J. Shipman. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Dr. W. J. McGlothlin. 8:30 p. m., Address, Dr. E. M. Poteat.

Thursday, June 27—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., Address, Arthur Flake. 11:00 a. m., Address, Dr. J. C. Massee. Noon, Recreation. 7:15 p. m., Sunset Service, J. B. Leavell. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Dr. W. J. McGlothlin. 8:30 p. m., Address, Dr. J. C. Massee.

Friday, June 28—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., Address, Rev. J. N. McMillin. 11:00 a. m., Address, Rev. L. E. Barton. Noon, Recreation. 7:15 p. m., Sunset Service, J. B. Leavell. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Prof. P. H. Lowrey. 8:30 p. m., Address, Dr. J. C. Massee.

Saturday, June 29—8:30 a. m., Primary Methods, Miss Forbes and Miss Miley. 8:30 a. m., Mission Study Class, Rev. Zeno Wall. 9:15 a. m., Class in S. S. Teacher Training, J. E. Byrd. 10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., State Missions, Dr. A. V. Rowe. 11:15 a. m., Home Missions, Dr. W. A. Borum. Noon, Recreation. 7:15 p. m., Sunset Service, J. B. Leavell. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., S. S. and Missions, J. E. Byrd. 8:30 p. m., Foreign Missions, Dr. W. J. Willingham.

Sunday, June 30—10:00 a. m., Song Service, I. E. Reynolds. 10:30 a. m., Laymen's Work, Prof. E. Godbold. 11:00 a. m., Laymen's Work, Hon. W. M. Whittington. 7:15 p. m., Sunset Service, J. B. Leavell. 7:45 p. m., Song Service, I. E. Reynolds. 8:00 p. m., Address, Dr. W. J. Willingham. 8:30 p. m., Laymen's Work, Prof. J. L. Johnson, Jr.

Your attention will not need to be called to the list of splendid speakers or their interesting topics. If you miss this encampment, it should be a source of regret. Do not let this be one of those sad things that "might have been."

For further information, illustrated prospectus or reservations of rooms or board, write N. R. McCollough, Hattiesburg, Miss.

## Important Announcement

At a meeting of the board of trustees for the Mississippi Baptist Hospital on the thirtieth, Brother J. N. McMillin offered his resignation and it was accepted, as he is engaged to become Professor of English in the new State Normal College at Hattiesburg. The board, after earnest prayer and prolonged brotherly conference, elected Rev. Bryan Simmons to become financial secretary, beginning the first of June. Brother Simmons has had this matter on his heart from the beginning of the movement for a hospital, has been in close touch with every phase of the work in the hospital itself, on the board and in the field. He was successful before in raising money and will enter the work again with fine prestige. Now is our time for doing this work, and the need is pressing.

Pastor C. C. Pugh, Hazlehurst's new leader, writes:

"I am glad to be in dear old Mississippi again. The good people of Hazlehurst have been very cordial and generous in their reception of us, and we are feeling altogether at home among them. The work is starting off with many signs to encourage, and I am here with all there is of me to fill, not only the pastorate of this church, but to join with the forces of the whole State in pushing forward the work."

Well said, brother! Rev. Mr. Pugh was until recently, pastor of the University Baptist church, at Austin, Texas. We welcome him back to the State.

The brother from South Carolina who spoke on the layman's work in the recent Southern Baptist Convention, gave the brethren from Texas and Oklahoma a dose of their own medicine when he told of the great things South Carolina had done the past year for missions; and compared the figures with those on the chart on the wall for the two Western States. Proportionately, they surpassed Texas and made Oklahoma look quite small. It seemed to go home, too, for the brother from Texas who followed him made a beautiful speech in a beautiful spirit.

Dr. W. A. Borum is assisting Pastor Mobberly in a meeting at Okolona and Dr. Barton is helping Pastor Preston and the church at Tupelo. The Lord graciously bless these preachers and churches in His work.



# CONTRIBUTED ARTICLES

## Sermon Section.

### The Help of the Spirit in Prayer.

A. H. Strong, D. D., LL. D.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Rom. 8:26-27.

Some of us can remember days of childhood that were overcast by some great sorrow or darkened by the first deep consciousness of sin; and in those days, hours when another's tender hand led our childish steps apart and another's tender voice taught our childish lips to utter the words of confession and submission. If you can remember such a scene, I am sure no memory of your childhood can be more sweet than that of the sobbing, broken utterances in which one who is spared now showed you how to find relief in the presence of the Heavenly Father. It is an illustration of the Spirit's work of intercession—but, oh how imperfect an illustration! The mother's teaching is eternal; the Spirit's within the soul; the mother's may have little power to lead us out of ourselves and up to God, the Spirit's power can lift us up very near the throne; the mother can only whisper words in our childish ear, the Spirit can inspire the heart with pure and true desires toward God. Yet is this their work is similar—both are helpful to the action of our own minds; neither comes between our souls and God, but rather helps us in our weakness to come ourselves with due sense of our unworthiness and a comforting trust in the promises of God. The Spirit, more easily and naturally and powerfully than any mother's voice can teach the child of God both what he should pray for and how he should seek it as he ought.

But more than this, prayer does not consist in words alone, but in "the heart's sincere desire, unuttered or expressed." And here is a mysterious influence of the Spirit which differences it from all human helps and lifts it far above them. The Spirit helps the Christian, not simply by suggesting to him intelligently worded petitions, but oftentimes by exciting him in desires too vast for him to grasp or express in sighs. These are sacred hours of the soul in which we enter the presence-chamber of the Most High and gain some view of the infinite beauty of holiness, the infinite sacrifice of Christ, the infinite value of the soul, the infinite sorrow of the banishment from God; and then we long with a mighty longing, that salvation might come from God to the lost and perishing. And in those deep moments speech fails, yet the Spirit

prays; like the prophets who knew not what nor what manner of time the Spirit within them did signify, so we know not the full force nor meaning of our prayers; we know only that we are near to God and that we cry unto Him to make Himself known and to spread through all things His glory. There is joy, but it is a joy intermingled with sorrow—joy in God, but sorrow for the world and for the souls for whom we pray. It is the fellowship of Christ's sufferings. And no experience of our lives is so rational as this. The Spirit of God carries us not beside ourselves but above ourselves, upholding our human weakness along heights where we could never walk alone, leading us aright in the obscurity of our longing and filling us with His own mighty desires for the rescue of souls and the redemption of the great sin-laden earth. Not a word may escape our lips though our hearts may be full of sighings that cannot be uttered. Still it is prayer, the truest, deepest prayer; for the Holy Spirit has inspired and made intercession for us. Aye, the voice of that silent and unutterable longing has entered into the ear of God. He has understood it, though men may not and we may not. He has sent His Spirit into our hearts, and the prayer which has been inspired under His direction, He will, in His own time and way, infallibly answer: "For he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to His will."

The practical value of this theme can scarcely be overestimated. It has its relation to every part of our Christian life, to every prayer we utter. It teaches us:

1. The true test of real prayer. It is this: No prayer can be acceptable in the sight of God which has not the Holy Spirit for its inspirer. Much that is thought to be prayer is no prayer; many a "let us pray" is uttered where no true prayer follows. Other ends may be subserved by it, a useful habit may be kept up, others may be benefitted by our example; but God accepts it not. God can accept no prayer that is not offered in accordance with His will by a heart in sympathy with Himself; and this harmony with God can come to a sinful soul only from the inworking power of His Holy Spirit. But on the other hand, many a petition which we are tempted to call no prayer at all is yet true prayer. Though expression may be lacking and the words may lag far behind the thought; yes, though the only exercise of the mind may be an indistinct and half-comprehended longing and sighs may altogether take the place of words, yet if God and holiness and salvation are its object, be sure that it is the Spirit's work, and he who hears and understands the young ravens when they cry, has heard and answered the cry of His child. What encouragement to pray is given us in this assurance to all the saints that the

Spirit helpeth their infirmities, and when they know not what to pray for as they ought, maketh intercession for them!

2. We are taught to value and improve these favorable moments when the Spirit inclines our heart to pray. The Persian poet wrote:

"Sayest thou: 'Come, Lord?' that means 'Come, child, to me.' And all thy glowing sighs God's message bring to thee."

When the heart trembles with dim desires for better and holier things in our own experience, or for the redemption of others from sin, desires which we cannot describe or express, let us court and woo the Spirit, for His influences have inspired them; let us obey that impulse that leads us to prayer, for

When God inclines the heart to pray,  
He hath an ear to hear.

Such desires are among the foremost indications that the Spirit is at work preparing the way for a coming of the Lord in grace and power. It is upon the thirsty ground that He pours out streams of water, and this anxious longing for the grace of God, this unuttered expression of the heart in view of the situation of the ungodly, this impulse to renewed self-consecration, this desire that cannot be satisfied but by frequent turning aside to pray, this is God's own appointed sign that His Spirit is brooding, as in the beginning, upon the face of the dark and troubled waters and preparing for the utterance of the mighty creative words: "Let there be light!"

3. I know of no better evidence of our adoption than this: That such desires are ours. They are the first fruits of the Spirit and the earnest of our future inheritance. To be full of the Spirit of God, this is a foretaste of heaven. I do not envy the Christian who never knows this blessing, and has no consciousness that the Spirit has ever helped his infirmities and turned his weak supplications into the joy and strength of assured divine communion. I will not say that one who is destitute of any such experience is destitute of the grace of God, for I know not how low measure of piety Christ may see to be still real. I know that many a prayer uttered in the unconsciousness of the Spirit's presence is yet inspired by Him for He is the source of every holy desire. But this, too, I know, namely, that a conscious presence of the Holy Ghost—a conscious help of the Spirit in prayer—is the privilege of the Christian, and if so, must be his duty to live in possession of it. For to have the spirit of prayer is nothing more nor less than to have the Spirit of God within us, helping us in our intercessions, and this gift of the Spirit has been purchased for His church by the death of the Savior. Every believer in Christ without exception may enjoy the rich blessing of that gift. The possession of it is not dependent on natural temper or intellectual culture or past worthiness of life. In spite of our

weak ill and unstable hearts, we may have it; indeed, if these are our peculiar infirmities, we cannot do without it. Not to have the Spirit within us, which will give us enjoyment in God's service and power in prayer, after all this large provision for its supply, is an inexcusable neglect of God's greatest and most precious gift. Indeed, when we consider how greatly our usefulness is impaired by the lack of our spirit in our hearts, and how great influence for God we might exert if we once possessed it, does not its attainment seem worth any effort or sacrifice? Does not the continuance of many formal prayers seem a great sin against God? Would to God that we might break over these bounds of selfishness which narrow down the wide scope of religion till it becomes altogether a matter of our own personal salvation. Would to God that a new baptism of the Spirit might give us such love for souls and desire for their salvation that they should bring them one by one and lay them at the feet of Jesus as they brought the paralytic of old, with the steadfast assurance the while that in answer to our prayers Jesus would pity and heal them.

4. I know that there are many who desire to gain and keep this spirit of prayer. But how to get it, that is their question. Resolve then, first of all, that with God's help, you will put to the test His promise that more readily than earthly parents give good gifts to their children, God will give His Spirit to those that ask Him. Make this, then, the grand object of your thoughts and efforts, and rest not till the blessing is yours. You may not gain the strong assurance of the Spirit's presence with you all at once. Sympathy with God and confidence in him are plants which are rooted only through many trials; and after the conscious presence of the Spirit is once gained, it may be lost easily by self-trust, vanity, neglect, transgression. You must not seek it for an experiment or as a gift to be enjoyed for a time, put to some special use and then thrown away. No; if the Holy Spirit enters the soul, it is to abide there, and to reign supreme there. And before He gives Himself to you, you must give yourself to Him.

Come then, eternal Spirit, come  
From Heaven, thy glorious resting place.  
Come, make my sinful heart thy home,  
And consecrate it by thy grace.

My wants supply, my fears suppress;  
Direct my way and hold me up;  
Teach me in times of deep distress  
To pray in faith and wait in hope.

5. It is wonderful that any door should be barred against the entrance of this sublime divine guest, yet there are many hearts that exclude him. Everyone of us, whether saint or sinner, might have his inward presence if we so willed it. Even now, indeed, in the reproof of conscience and half-inclination to yield our will to His, we see the evidence of His willingness to come and dwell with us. This evidence would be stronger if we did not repress the desires which He excites within us. You may

judge how great His desires are for men's salvation, by the intense longings and unutterable sighings with which He sometimes fills the hearts of Christians. There is great danger that you may so grieve Him by your repeated refusals that He will never come to you again. How fearful a thing to provoke that Spirit who alone can inspire you to pray or others to pray for you, when you know that without prayer you can never be saved! Then let Him into your heart to-day! When you go to your homes, kneel down and invite Him to abide there. If you ask Him sincerely, He will not delay, but swifter than the wings of the wings, and as viewless, too, He will come to help you in your prayer, and assure you of your own salvation. But stop not there. The gift of that Spirit makes you a spiritual priest to offer up spiritual sacrifices and intercession for others. As Aaron, when he went to God, wore upon his breast the glittering breast-plate of many colored stones engraved with the names of the children of Israel, so do you bear upon your heart the name of this one and that one who is now a stranger to Christ, and by the help of the Spirit, make daily intercession to God for them. So your life being connected with the divine plans and ordered by the divine Spirit, shall not be a mere blank in the great record of the world, but shall bring honor to God and blessing to mankind.

### Choice of Companions.

I am a new subscriber to The Baptist Record, and I have learned in a short period of time that I have missed a great deal of spiritual information by not subscribing for it much sooner.

I note from the reading of the paper that most of the news is contributed, and as I am deeply impressed from observation and experience on the thoughts of the "Choice of Companions" and decided to write you a few lines on that subject, which I trust you will read carefully and after due meditation you deem it worth publishing, I will be glad to see it in the next issue of The Record.

"We grow like those with whom we daily blend," and both the deductions of reason and the fruits of experience abundantly verify the assertion.

God has created us with such delicate and sensitive natures that we are unconsciously influenced by those around us; we acquire their eccentricities, we imitate their style of speech, our minds become accustomed to run in the same grooves, and we often even adopt the very tone of the voice and manner of expression.

A professor in college will often impress a certain peculiarity of manner upon whole classes of pupils, and how often a great orator will ingraft the intonations of his voice, the singularity of his gestures or the idiosyncrasies of his language upon hundreds who are spell-bound by his eloquence.

We are creatures of imitation and no effort of the will, however powerful, can wholly free us from this universal principle. We are like a mirror; we reflect the images held before us. If a jolly acquaintance comes to us, who is jovial and jolly,

and brimming over with good humor, how soon we ourselves become mirthful, and feel our whole being aglow with an infectious enthusiasm; or if in the company of a sour, complaining person, how quickly our spirit becomes dull, and yields to the same fault-finding tendency. And not only so with attributes of character, but also in matters of taste, how often do we see the mind largely controlled by the influence of early associates. It is due time that people should wake up, and watch their walks, heed divine teachings and listen at their talks.

It is one of the revelations of chemistry that some substances produce changes in others, by their mere presence; and this is certainly true of our associates.

I can call to mind people whom just to meet makes me feel more kindly, earnest and noble; and unfortunately, others who turn the milk of human kindness sour and fill me with dissatisfaction and distrust.

The wise old proverb: "Tell me thy company and I will tell thee who thou art," we unconsciously apply when forming our opinions of others. The maxim, "Keep company with the good and thou wilt be one of them," contains a golden truth.

Peter Lely, the great artist, made it a rule never to look at a bad picture, because he found by experience when he did that his pencil took a hint from it, which would disfigure his own work.

So subtle and insidious are the influences of evil associations, that J. E. Gough, that matchless temperance orator, never ceased to lament the evil companionship of his young manhood.

Speaking on this subject, he said: "I would give my right hand if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes I have witnessed, the transgressions which have taken place before me."

I do not believe that we can take away the effect of a single impure thought that has lodged and harbored in the heart; you may pray against it, and by the grace of God conquer it, but it will give you bitterness and anguish through life.

Tennyson uttered in a line a thought more powerful than the theories of whole schools of philosophy: "I am a part of all that I have met."

We grow like these with whom we daily associate; if we live and associate with liars, we become false; if with scorners, cynics, we become mean. If thrown into the association of the covetous, we actually catch the expression of each other's faces.

Whomsoever a young man or young lady shall choose as their ideal, to him or her they will grow like.

If then our characters are moulded by those with whom we associate, how careful should we be in the choice of our company.

If we cultivate the society of those who possess superior minds and exalted characters, we may hope to be like them.

Thackeray has left this excellent advice: "Try to frequent the company of your betters; in books and in society, not high, but

(Continued on page 7)



# The Baptist Record

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When your time is out, if you do not wish paper continued, drop us word. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions of 50 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, and must accompany the notice.

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## The Soul-Winning Campaign.

Recently the business manager proposed through The Record a campaign for souls, as wide sweeping, as systematic, as earnest as those we have had for missions. The idea and the desire seems to be in other minds and hearts. At the recent meeting of the Southern Baptist Convention this suggestion was taken up by Brother Scarborough in his report on evangelism and evidently found a response in the hearts of other brethren. If concerted action is good in efforts to proclaim salvation on mission fields, why not in our churches and fields where our own pastors and evangelists labor? If we can chase a thousand, why not have two to put ten thousand to flight? Evidently in union there is strength. Why should a man be interested merely in the people with whom he is himself laboring? Is there not reason to fear in that case that he is insincere or interested only in his own success? If it is the glory of God or the welfare of souls I am concerned about, why should I not rejoice as truly over those saved by the ministry of others as my own, and why not pray as earnestly for them? This truth, to be sure, is limited by other truths, but not thereby negated. Suppose every man and woman of us try now to bring a soul to Jesus. Watch for the opportunity, and tell some one the way. Then let us pray for every other who is doing the same work whether in public, or private, and pray that the Lord will put forth more such laborers into the harvest. Now is the period of harvest with the majority of our churches. Let the evangelistic note be strong in our encampments, and specially vibrant in all our public prayers, and pri-

## THE BAPTIST RECORD

Thursday, June 6, 1912.

vate talking to the Father. Pray for those who preach; pray for an awakening in the churches. The progress of the kingdom is a history of great and widespread revivals, of which the ministers of Jesus and the apostles were the beginning and conspicuous examples. Jesus said of the revival of His day, "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force."

## ON THE COAST.

It is sometimes difficult to keep the extremities of the body warm, and the Baptist body of Mississippi has been a sufferer in the past. The southern extremity of our State has been missionary territory through all our history and will be for some while to come. There are two self-sustaining churches that as lighthouses hold forth the word of truth every Sunday which were once aided by our Convention Board, namely Gulfport and Biloxi. Here pastors Leavell and Bosdell are doing a heroic work in the midst of problems other sections find it difficult to appreciate. Other pastors, Mitchell, Finley, Entrecken, Mathis and Barnett are working as only God's chosen servants can to develop the strength of their people and save the lost ones around them. The editor and business manager of The Record made a visit to these churches not simply in the interest of The Record, but in the interest of our Baptist work. The Record exists for this. Both hours for service Sunday were occupied by them at the First church, Gulfport, the evening hour also at Biloxi and North Gulfport, and Monday night at Long Beach. It is good to come in touch with these pastors and people who are bearing great burdens and find them doing it cheerfully. Of course, they treated the paper right. The business manager is still among them and we are to have double the list of readers before long. Brother Leavell is putting his strength into awakening the spiritual life of the church and preparation to build a new \$35,000 house. Brother Bosdell has a good house and a good congregation. Brother Mitchell has a big heart in a big body and makes you glad you have seen him. Brother Grace is living at Gulfport and preaching to churches in reach. He is held in love and honor by these people who profited by his ministry. Brother Hatch is resting in the home of his daughter. Brother Bowen breathes a benediction by his life and ministry. Other people may go to the coast for pleasure, the preachers are there for hard work. Those who go there should hold up their hands, and those who don't should pray for these servants of God. In these churches there are some of the salt of the earth who are making their lives felt as a saving influence in the midst of much that is demoralizing.

Dr. and Mrs. J. A. Ashford, of Bolton, announce that they will give in marriage their daughter, Miss Rosa Lee, to Mr. Richard Denman, of Charleston. These young people learned to know one another while at college at Clinton and reflect honor on the two in-

stitutions from which they graduated. Mr. Denman is now a successful attorney.

## A Healthy Growth.

We had heard of the improvement at Coldwater, but seeing is knowing. On last Sunday the editor preached the commencement sermon for the high school there in the new Baptist church. That they built such a good house and how they paid for it is still a puzzle even to themselves. They had faith and a mind to work. They believed the Lord's cause worthy of the best, and they gave it to Him. The account of it has been published already, but one must see it to appreciate it. Brother Whitten was their pastor then, and the church did not lack leaders and givers among its membership. The Lord has increased their substance and they have born fruit in service. The house is splendidly adapted to the work. It was full at both the morning and evening hour, and it was a joy to preach to them. Prof. Turner has had a good year in school, but resigns to finish his course at the University. Our still youthful friend, Mrs. Yates, has charge of the music department in the school and the organ at the church. The Doughertys and Callicotts have for three generations been pillars, and our young Brother Mark Dougherty has developed a fine quality of leadership. The list is too long to call of those who are the excellent of the earth. The W. M. U. is giving one thousand dollars to the Baptist Hospital in Memphis. The pastor's wife had already made a canvass of the church for The Record, but the pastor generously piloted the editor among the people and many new names were added to the list. This is where the Lord brought this writer into His Kingdom and church, where he was baptized, licensed to preach and where he preached his first sermon, all under the pastoral ministry of his own father. Of course it was a delight to return and mingle with kindred and old friends and make new ones.

## ABOUT OBITUARIES.

The times when our hearts are tenderest are those when the heavens have opened to receive the spirits of those whom God calls home, and the earth receives their sacred dust. Most of us desire some written memorial of them and feel it is due to them. The Baptist Record has always made it a habit to publish brief testimonials by friends without charge, allowing one hundred words. But as these are matters generally of local interest, it is the custom of all papers, so far as we know, to charge for longer articles. We do not like to do this, but this is the only way we can use our space to the advantage of all. Every week articles of general interest are left over for lack of space. This little mention will prevent surprise or misunderstanding on the part of our friends.

Jackson would make a mighty good place for a medical department for Mississippi College, now that we have a Baptist Hospital in operation there, and the State Charity Hospital will soon be open. Jackson is a good place for Baptist headquarters and is

Thursday, June 6, 1912.

destined to be a great city. The commercial interests are working for fifty thousand people in the next few years.

The Oxford pastor, Brother Riemer, made The Record office an appreciated call on a recent visit to Jackson.

## Mississippi College Commencement.

As usual, the principal occasions in the commencement were the oratorical contests for medals.

In the contest among preparatory students for the Wallace medal, Mr. E. A. Summers, of Fair River, came out ahead. The freshman contest for the Farr medal was won by Mr. B. G. Davis, of Wesson. The Hewitt medal for sophomores was won by Mr. Burley Biggers. Mr. B. P. Russon, of Flora won the Trotter medal for juniors. The medal for the best all-round athlete went to Mr. Horace Russell. Mr. R. L. Powell, of Collins, won the extemporaneous debaters' medal.

## GRADUATING EXERCISES.

On Tuesday evening after the baccalaureate address by Dr. Gray, of Atlanta, diplomas were delivered by President Province to the following graduates: W. H. Anderson, Dumas; J. C. Brent, Silver Creek; J. T. Casey, Clinton; R. E. Dees, Crystal Springs; O. P. Estes, White House, Tenn.; L. R. Ellzey, Wesson; W. E. Fortenberry, Arm; W. W. Gresham, Clinton; B. L. Grice, Brookhaven; L. D. Hall, Lumberton; D. B. Jennings, Greenwood; W. T. Lambert, Monticello; E. M. Lewis, Clinton; N. G. Mayhall, Gloster; V. G. Martin, Daniel; T. A. Middleton, Caseyville; B. S. Milam, Leland; S. G. Pope, Cato; C. D. Price, Wesson; P. G. Pope, Aberdeen; H. E. Porter, Oakland; H. Russell, Puckett; J. C. Stanley, Booneville; T. L. Sasser, Brookhaven; D. L. St. John, Brooksville; E. S. Thompson, S. G. Thigpen, Bay Springs; J. C. Watson, Virgil; L. D. Young, New Augusta; R. R. May, D'Lo.

After the graduating alumni exercises the alumni banquet was held in the Jennings hall dining room. Ex-Governor A. H. Longino presided as toastmaster in his accustomed graceful way. Toasts were responded to as follows: Prof. John L. Johnson, Jr., "The Alumni;" N. G. Mayhall, "Our Lady Guests;" S. G. Pope, "The Faculty;" D. M. Nelson, "The Class of '12."

We publish this week a program of the Sunday School and B. Y. P. U. encampment at Hattiesburg, and hope to publish the one of Blue Mountain next week. These have been prepared with great care and expense and will furnish strength for many days of service. The committees are to be congratulated on their success in drawing to Mississippi men of national reputation as speakers, and it would be hard to find places more suitable than Blue Mountain and Hattiesburg, or people whose fellowship is more delightful and helpful. It will be a time of physical recreation, intellectual tonic and spiritual refreshing. Meet your friends at one of these encampments. Write to the managers and engage your room now.

## THE BAPTIST RECORD

5

J. C. Parker preached for C. H. Mize at Mendenhall Sunday and found his way to the hearts of the people in the interest of The Record.

Brother L. A. Moore has resigned the Valence street church in New Orleans, to accept the Coliseum church. He is now enjoying a vacation among Mississippi friends.

## The Most Exciting Time of the Convention.

(From the notes of Rev. W. B. Crumpton, corresponding secretary of the Alabama Baptist Mission Board in the Alabama Baptist.)

The most exciting time of the Convention came when the committee on time and place made its report. San Antonio, St. Louis, Nashville, and New Orleans were all before the committee. The committee reported unanimously in favor of St. Louis. Under a call for the previous question, which was sustained, amendments were cut off, not a word allowed, and the report of the committee was adopted. This writer is unalterably opposed to the call for the previous question in our religious bodies, unless in extreme cases. No facts were put before the convention, except that the committee had worked diligently for nine hours to reach a conclusion. The places which were backed by boards of trade and city officials and everything on a guarantee were turned down by the committee and St. Louis favored, with no guarantee of any kind. The report would never have been adopted but for the call for the previous question.

Somebody could reply: "What do all the pledges made by the petitioning city amount to?" Frequently it amounts to but little; but the assurance of proper treatment ought to be required all the same.

Since this note was prepared, the necessity for a pledge is reinforced by the conduct of the management of the headquarters hotel at Oklahoma City. The prices were not only raised on the convention guests, but they were required to pay for six days when they had been there only five. It was claimed that a letter had been sent to each, that the reservation was made from the fourteenth; but the facts are that the parties had first written that they would reach there on the fifteenth. Who dreamed that they would be charged with a room while yet five hundred miles away? Of course, we knew nothing of it until we were ready to leave. A protest was lodged with the local committee, but they seemed to have no power to prevent the robbery. No complaint is made of the service or of the rates, though they were higher than those printed on the bulletin board standing in the lobby. Complaint is only made for the extra day charged. It was a fraud, but the departing guests had no redress.

Just as we were ready to depart, a streamer announcing the assembling of the Sons of Jove was stretched over the lobby from the windows above. On this was a picture of the devil. Some one remarked that maybe his satanic majesty concluded this as a suitable place for his throne in the city, since he had heard of that diabolical hold-up

of the delegates just on the eve of their departure.

## Gambrell.

On the "Functions and Finances of the Home Board," said: "The greatest question before us is: 'What shall the churches do to be saved?' Let me say a word about that church building proposition, before I go further. I am not afraid of those people, who have great sums of money to build great houses, with nobody to put in them. A healthy terrapin will grow in a little while sufficient to protect himself; but an empty shell will never grow a terrapin. The supreme problem before this convention is the saving of our churches. The little churches all over our territory that were organized and left without development, we must go after, tenderly and lovingly. Don't go after them with your carping criticism and stuck-up-ism. If there is a crack in the bell, they will detect it; they have a keen ear for the right sound of the bell. Baptists won't work with a blind bridle on and I am glad of it. They want to see and must see, or they will not go with you."

"Anybody has sense enough to be a Baptist; it is the easiest thing in the world to be a Baptist." In line with the discussion, I quote from a streamer back of the pulpit: "It is at least as essential to save what we already have as to save that which is lost."—Hatcher.

In all our churches we have saved men who are lost, and we have hundreds of churches composed of saved people who are lost. There is a paradox for us to think over! Lost lives and lost churches! Can they be saved?

Our young president of the B. Y. P. U., at Greenville in July said: "We have scores of young men with regenerated hearts whose lives are lost. It is the business of the B. Y. P. U. to try to save those lives." That was a great speech and it put before us good and strong the work of every agency of the Baptists. Saving souls, the first part of the commission, has been emphasized, to the neglect of saving the life, the last part of the commission. By the grace of the Lord we will do both from this time forth.

## Sad, but True!

Lives of preachers oft remind us,  
Pastors here have little chance;  
The more we work there grow behind us  
Bigger patches on our pants!

On our pants, once new and glossy,  
Now are spots of different hue,  
All because our churches linger  
And don't pay us what is due.

This is real—this is earnest.  
Seedy preachers how sublime  
Is the long-tailed coat upon us,  
Hiding patches on behind!

Brethren, come, be up and doing,  
Pay your pastors' salaries small!  
Or when snows of winter strike us  
We shall have no pants at all.

By "One of Them."



### Alumni Association Meeting.

To All Former Students of Mississippi College:

A very important meeting of the Alumni Association was held Tuesday afternoon in the college chapel at Mississippi College. The consideration of a plan that would keep the college in close touch with all former students of the college, whether they be graduates or not, was discussed very freely, and it was the unanimous opinion that this was the most important move for a larger and a more substantial growth for Mississippi College that had ever been launched in its behalf.

The meeting of the executive committee of the association in Jackson a few days before Tuesday's meeting the secretary was instructed to present a plan at the meeting on the 28th whereby we could send letters or printed matter to every former student of the college at least two or three times a year, so as to keep in close touch with them and also to let them know what Old Mississippi College is doing.

The secretary presented the following plan which was unanimously adopted: The Alumni Association is to publish two issues of the Mississippi College Magazine and send this magazine to every former student of the college. It is the purpose of the association in publishing this magazine to keep before the old students and the public the vital and live problems of the college; and also to unite all former students of the college in one powerful band for the growth and advancement of Mississippi College.

To carry out this work it is going to be necessary to have some funds. Several have contributed very liberally already. If you are interested in the growth of this great school, will you not send a contribution to Prof. M. Latimer, of Mississippi College? Also send your name, or the name of any former student of the college you know, to Prof. Latimer.

We want the name and present address of every former student of Mississippi College. Let every man rally to the support of this great move, and render a service to the young people of our country and to the States of our Southland that will live on and on for all time.

E. J. Ellzey, Sec. and Treas.

### Wanderings Through Europe.

On board the R. M. S. "Lusitania."

This traveler now desires to record his gratitude to a kind Providence for a narrow escape of his life. After having gone aboard a French vessel at Beyrout bound for the Dardanelles, the passengers paced the decks all day long wondering why it did not proceed upon its journey. Nor did the crew itself seem to know, but it was this delay of some six hours that saved us from the awful fate of the Texas which was blown to pieces while her more than two hundred passengers went down to a watery grave in the bay of Smyrna from the explosion of the mines placed there by the Turkish government. It was at fearful risk of life that we entered the port and some of us got to

see the ruins of Ephesus. How we hailed with delight the shrill signal of the pilot boat advising us that we had passed the danger zone as we steamed slowly out of the bay following its snake-like trail the next day!

Piræus, on the southern coasts of Greece, was the next stop. Already the ruins of the Acropolis, though shorn of its glory, can be seen standing proudly on the hill top overlooking Athens, nine miles away. A beautiful city is Athens, adorned with its marble buildings, marble halls, marble floors, marble pavements, marble everywhere! The immense stadium on which the Olympian games are played is surrounded by an oblong amphitheater of six thousand seats rising by tiers made of pure marble. Around the acropolis hill are the ruins of the ancient temples of Jupiter and Theseus, immense columns of solid granite, stately in their bearing, standing there proudly spanning countless years of time. If they could but speak, they would tell a marvelous story of the achievements of a wonderful people who lived in the centuries long gone by.

Here lived such spirits as Aesculapius, Sophocles, Demosthenes and Alexander the Great. The very atmosphere is laden heavy with their memory. When one stands on the hill amidst the ruins of the finest architecture the world has ever seen, he seems to get a vision of the world that lay docile at his feet and wonders not that he wept because there were no more worlds to conquer. Ah, proud Athens! thy people are not today what they once were, but they are happy, genial and lovable, and this traveler will always be glad that his footsteps have been led thy way.

Having already seen Italy, a straight course was taken by the traveler to the coasts of Southern France, thence over into Switzerland, to Geneva and Lucerne where no more beautiful sights can be seen on the earth. As he beheld that snow clad range beyond the deep blue of the lakes he understood as never before how "Beyond the Alps lies Italy." Swinging back across the border of Germany he passed through the famous black forests, then again into France and up to gay Paris where several delightful days were spent, thence over to London, the metropolis of the world.

Among the many pleasant experiences in London, only two will be mentioned; the one of attending a welcome-home service for Gipsy Smith in the Wesley Tabernacle, where addresses were given by our own brethren, Drs. Clifford and Meyer whose hands the traveler had the pleasure of grasping; the other of attending a service at the great Spurgeon's Tabernacle and for a few brief moments to stand upon the rostrum where the immortal Spurgeon was wont to preach his great sermons, and give cordial greetings from America and receive in turn the same from Pastor Dixon and his people.

But now here we are nearing New York. We have made a detour to the south, embracing nearly one thousand miles more than the ordinary path from Liverpool, in order to avoid all possible risk of icebergs and yet we have crossed the Atlantic ocean in less

than six days! But we are on the "Lusitania," one of the twin greyhounds of the deep. As we stand here watching the skyscrapers rising up out of the horizon, we can scarcely restrain the tears of gratitude that the Lord has spared us from the awful fate of the Titanic—and that we are home again!

R. W. Hooker, M. D.

### Meeting Place of Convention.

It is a matter of gratification that the Baptist World protests against the meetings of the Southern Baptist Convention being held in church buildings. The further thing that is needed is that there shall be more protests from influential sources until such conditions of meeting as have recently obtained shall be impossible. It would really seem silly to try to hold a great representative convention and mass meeting in a church building that hardly suffices for the church's own Sunday audiences. Certainly the aim of the convention can never be realized by such meetings. Visitors from the churches throughout the bounds of the convention are left in the streets and citizens of the places where the body convenes can only attempt to see the convention as it tramps about the streets in badges, or loiters around hotel lobbies, or crowds improvised dining halls and lunch counters.

The idea should be given up that every pretentious city or congressional district in the South must have the convention. Meeting places must be chosen with a view to promoting the high and holy purposes of the convention and not to please a few ambitious pastors who are anxious to get the annual meeting.

The convention is not too large; the buildings offered from year to year are frequently too small. Sometimes they are too large and wholly unfitted for the purposes of such a body. It is easily possible to secure suitable buildings and proper locations for annual meetings, but many places would necessarily be eliminated. The whole question may be solved: 1. By one central meeting place. Undoubtedly any one of several centrally located cities would be glad to arrange just what we want. There are objections that may be urged to meeting in the same place each year, but there are many advantages. 2. By dividing the territory into districts and rotating the meetings from year to year, giving each section its turn. Dr. O. F. Gregory recently gave a very good plan of this kind in the Religious Herald. Suitable offers could be gotten from cities in each of these divisions and the convention could be practically located and taken care of and no section monopolize the meetings. 3. By conferring with local committees from cities with suitable buildings and others which would provide them. A list of such places could be kept at hand for information of the members of the convention. The list could be added to as additional cities might assure the body that the required meeting place would be provided.

With a number of places offering satisfactory buildings, stress could be laid on hotel and other accommodations. No doubt the

various considerations that are necessary to make the best possible convention session could be much more easily obtained.

The remarks of the editor of the Religious Herald are sensible and furnish a good basis of action. "But why not select a group of central cities and stick to them? The notion of moving about for the benefit of a locality does not appeal to us. The body is too important now for us to be guided by considerations of this sort."

The investigation of this whole matter is in the hands of the following committee: S. A. Smith, Louisiana; O. C. S. Wallace, Maryland; O. F. Gregory, Virginia; C. B. Waller, North Carolina; W. J. McGlothlin, Kentucky; A. U. Boone, Tennessee; C. A. Smith, South Carolina; V. I. Masters, Georgia; S. B. Rogers, Florida; W. B. Crumpton, Alabama; W. T. Lowery, Mississippi; E. W. Stephens, Missouri; Ben Cox, Arkansas; A. E. Baten, Oklahoma; Edward Stubblefield, Texas. The question should be taken up by each member of his own State and then the States of a section of the territory of the convention can investigate the available meeting places in their section. In this way the committee will come into possession of all of the facts concerning places of meeting and be able to determine how the question should be settled.

S. A. Smith, Chairman.

New Orleans, La.

### CHOICE OF COMPANIONS.

(Continued from Page 3)

wholesome society. The great pleasure in life is to learn to admire rightly.

Great men admired great things; narrow spirits admire basely, and worship meanly. If we mingle with those who have lofty views of life, who are blessed with all the charms which accompany purity of thought and action, we gradually learn to look from the same standpoint; we become animated with the same resolves, we see glimpses of their glorious ideals, and we become elevated and purified by the blessed influence which comes from them.

We should have no companions by chance, but by choice, and such only that will give us pleasure while we live and comfort us when we come to die.

Charles Lamb, one of the most brilliant and amiable men, when young, frequented the company of the boisterous, intemperate and dissipated, who thought themselves witty and jovial and the pure fruits; and only a few years until he was a miserable wretch of manhood, he said: "Behold me now, at the robust period of life, reduced to rottenness and decay; life itself is confused, by the perplexity of ill dreams."

Such was the fearful retribution which evil brought him to, the spring of action severed, even while yet young, and such will be meted out to all who are deluded enough to follow the same perilous course.

The power to choose is placed in our own hands; the good, the pure and the wise are ever ready to welcome us to their circle, and a long life of honor, usefulness and blessed influence will attend the choice.

The corrupt and abandoned beckon us also to their midst, but through the enchantments and witcheries of their vaunted pleasures, may be seen shame and dishonor, a wasted life and a premature grave.

W. M. Shelton.

Derma, Miss.

### Banquet of King's Teachers.

A Significant Meeting at Oklahoma City.

On Friday evening of the Southern Baptist Convention at Oklahoma City, there assembled in the Barnea room of the First Christian church a meeting that marks a new day for our Southern Baptist Sunday Schools. It was a banquet by and for the graduate Sunday School teachers in attendance upon the convention.

There were about two hundred and six of us present. A very suitable repast was served by the ladies of the Christian church, for which we paid the small sum of fifty cents a plate. Rev. Geo. W. Sherman presided with dignity and efficiency. After refreshments came the speeches. These were made by J. W. Porter, of Louisville, Ky.; E. C. Dargan, of Macon, Ga.; L. R. Scarborough, of Ft. Worth, Texas; Dr. W. J. McGlothlin, of Louisville, Ky.; and P. E. Burroughs, of Nashville, Tenn. Dr. W. J. McGlothlin is not himself a graduate in the teachers' training course, but some of us think he has sufficient ability to become such in the future. Being an undergraduate did not hinder him making a most apt address which was greatly appreciated and enjoyed. But it is not intended that the speeches shall be reported. They were good. But that such an array of post-prandial speakers could be selected from our ranks, is what makes so significant.

There are now more than eleven thousand who hold diplomas from our Sunday School Board. Of these, six thousand, five hundred received theirs last year. At that rate of increase we should number not less than twenty thousand alumni when the next convention meets. And wherever there are trained teachers, there schools are better. Nor do I mean to suggest that those who are not graduates are not good teachers. But I do think that those who have taken the course are the better teachers for that fact. If this shall fall under the eye of anyone who is teaching, or who is willing to become a teacher, then here is a suggestion that such an one get the books and take the course at once.

We effected a permanent organization, to meet each year at the time and place of the convention. Brother Sherman is our president, and W. D. Moor, of Oklahoma City, is secretary. Dr. P. E. Burroughs was appointed chairman of an executive committee, and authorized to select the other members. Due arrangements will be made for the next meeting, and announcements be published about it. Our Sunday School Board is to be greatly commended for its far sighted and wise work in this direction. A better day is here!

O. L. Hailey, Cor. Sec'y

Corsicana, Texas.

### The Judson Centennial.

I doubt if the Southern Baptist Convention ever heard three greater speeches than those we listened to this morning from Po-teat, Gambrell and Truett. The effort to raise a million dollars for church building by the Home Board was approved yesterday. This morning, in one of the finest reports ever written, it was recommended that the Foreign Mission Board be entrusted with the work of raising one million and a quarter dollars to celebrate the one-hundredth anniversary of Judson entering on mission work in Burmah. The money is to be raised in three years for educational purposes and equipment. Lansing Burrows was the author of the report and he will never be able to write a better paper. The convention was profoundly stirred by the discussions. I could but think as we were swept along by the eloquent words of the speakers: "Oh that every Alabama pastor were here!" As the work has been laid out for us for another year, always in advance of the past year's figures, I have thought how easy would be the work, if the brethren at home, were only here to hear what we have heard!

### THE TASK BEFORE US!

Besides a million and a quarter for Home and Foreign Missions in the regular work, we are to undertake one million dollars in three years for church building for the Home Board and the same amount plus a quarter of a million for education and equipment under the Foreign Board. Don't let everybody say "It cannot be done." Let's rather say, "It must be done!" The growing wealth of the South makes it easy, if we can enlist the hitherto unenlisted.

W. B. Crumpton.

Birmingham, Ala.

The Baptist Hospital at Jackson needs a cow. Mention was made in these columns of this fact some weeks ago. One man wrote that though he could not give a cow, he would enclose ten dollars toward the purchase of one. Should any reader feel in his heart the desire to give a milk-producing bovine to this worthy institution, let him "obey that impulse" and "do it now!" If some desire to follow the example of the brother just mentioned, let him not be deterred. If a cow is given and money, too, the money will be used to buy feed for the hungry animal. Send the cow or the money to Miss Sallie Stamps, Baptist Hospital, Jackson, Miss.

### Lorena, Miss.

Editor Baptist Record:

I am at State Line this week with Brother J. E. Phillips. We are having a good meeting, having received six members up to this time; five for baptism, and one by letter. Brother Phillips is doing a good work here. I was at West End, Laurel, three days last week. We had a good revival and eight were added to the church. The Lord be praised for the blessings.

D. W. Moulder.



### The American Baptist Tuberculosis Hospital Association.

Are Baptists giving the world a complete gospel? Doctrinally speaking, we answer yes; practically speaking, no. While we recognize the efficacy of medical missions in China and Africa, here in America we seem to ignore the fact that He who said to "preach" said also "heal the sick." Is there any better argument for Baptists to remand the duty of healing to the missionary on foreign soil than there is to make him the sole proclaimer of the good news of the Kingdom?

Other organizations, both religious and secular, have taken up this ministry of healing here in America, greatly to their own benefit. In this care of the sick, the Roman Catholics lead by a wide margin. Their progress in membership has been correspondingly great. The strong argument that Christian Science presents to the world is not her philosophy, but her many alleged cures. Fraternal organizations multiply and flourish because of the material assistance that they promise to the sick and bereaved.

It would therefore seem to be a movement full of promise that has recently started in Denver, and in the denomination at large will cooperate; there is little question that untold good will result.

There has just been organized in Denver The American Baptist Tuberculosis Hospital Association, in the membership of which you should be enrolled.

### WHAT IS THIS ORGANIZATION?

It is a purely philanthropic enterprise, contemplating the erection and maintenance of hospitals for the treatment of tuberculosis and kindred diseases, and the promotion of research work throughout the United States. There are no salaried officers. The Association is democratic in its management, being governed by a board of trustees elected from the membership at the annual meetings.

### THE FIRST HOSPITAL.

The first hospital will probably be located in Colorado because the movement originated in Denver, and Coloradans will not be slow to recognize the need and value of such an enterprise. Other hospitals will be located according to vote of the members as fast as funds shall accumulate. It will be our design to make every hospital pay expenses and nothing more.

### WHO IS ELIGIBLE?

All the afflicted, regardless of creed, or religious affiliation, will be received as patients. Inigent cases will be cared for from a special fund.

### HOW SUPPORTED?

The Association will be supported by its active and honorary members. Any Baptist church may become an active member by contributing not less than ten cents per capita for its membership; no church to pay less than \$400. Associate members consist of all organizations allied to Baptist

churches, such as brotherhoods, auxiliaries, and young people's societies; also EVERY individual, whether a member of a Baptist church or not, who pays not less than one dollar into the treasury of the Association. Members are non-assessable and may dis-

continue their membership at the expiration of any year.

### WILL IT WORK?

A similar plan is already working in one of the greatest sanitariums and health camps of the world, i. e., the Woodmen's Sanitarium, located near Colorado Springs.

### IS THE ORGANIZATION RELIABLE?

It has the unqualified endorsement of the Baptist Ministers' Association of Denver. The members of the board of directors are members in good standing in seven of the Denver Baptist churches.

A membership certificate, suitable for framing, will be mailed to you as soon as your application is received.

### BOARD OF TRUSTEES.

Rev. Asa Z. Hall, President, 3307 E. 14th Ave., Denver, Colo.  
Jas. M. Perkins, M. D., Vice-President, 726 14th St., Denver, Colo.  
Oscar Hayes, M. D., Sec'y-Treas., 1723 Tremont Pl., Denver, Colo.  
William R. Eaton, 521 Equitable Bldg., Denver, Colo.  
William H. Ehrenkrook, 3406 Downing Ave., Denver, Colo.  
Peter J. Straub, 3031 W. 38th Ave., Denver, Colo.  
Charles Partridge Adams, 918 E. 19th Ave., Denver, Colo.

Brother Mitchell sends in a good list of subscribers from Long Beach, and thinks all will come in. Brother J. B. Leavell will assist in a meeting beginning the fourth Sunday in July for which the church seems prepared and hopeful.

As Oklahoma has been so well written up by that prince of reporters, Alex Bealer, I will not repeat it, except to say—as I looked at the city with its one hundred and seventy miles of paved streets and its five hundred-thousand-dollar high school building, I could but reflect; and all this without one cent of money from the liquor power. Only one man did I see who was the least under the influence of liquor. Where are the fellows and the papers whose stock in trade was to say: "You can't keep up a city without liquor money?"

Oklahoma City is so healthy that one of the newspapers had an editorial on: "What is to Become of Our Doctors?"

Everybody remarked about the oceans of delicious milk and rich butter we had. The fields of alfalfa, coming to the very borders of the city, made that possible.

It looked strange to see great cotton gins along the railroads, in the midst of grain and alfalfa fields. If they had the negro labor we have in Alabama, in a little while the grain and alfalfa fields would go for cotton. Fortunately for the State, they have only the white people.

Brother H. M. King is rejoicing in the prosperity of the work at the Second church, Jackson. They are said to have more now at prayer meeting than they once had at the Sunday morning hour. The membership of this church is very much encouraged.

Prof. J. A. Huff, who has had charge of the school at Forest for several years, moves to Perkinston to become the principal of the Agricultural High School of Harrison county. This is a big county, and has made a liberal appropriation for the school, having nearly a section of land and several thousand annual income.

Brother J. W. Dickens, of Crystal Springs, preached the commencement sermon of the schools at Senatobia last Sunday. These people are accustomed to preaching of a high order and were not disappointed this time.

### The Penalty.

On his return from college, George Hamilton went to work in his native town. But he felt himself in many ways a stranger in his old home, for many of his boyhood friends had left the village. The very church did not seem like the church that he had formerly known. When the superintendent of the Sunday School asked him to teach a class, he flatly declined.

A day or so afterward George met the minister, who spoke to him of his refusal. "I am sorry," he said, "that you are not willing to take that class. The Sunday School needs you."

"There's no penalty for refusing, is there?" said George, with resentful flippancy.

"Yes," said the minister, gravely, "there is. There is the penalty of never knowing the good you have failed to do."

"If I never know it," said George, still in his flippancy mood, "I guess I won't miss it."

But the minister, although pained, kept on. "Do you remember," he said, "this incident in the life of Jesus? Once on His way to Jerusalem, He sent two disciples to ask shelter at a Samaritan village; but as His face was set toward Jerusalem they would not receive Him. Certain of the disciples wanted to call down fire and brimstone on that village, but Jesus, reproving them, patiently resumed His journey."

"I remember," said George. "We read about it in Sunday School."

"What was the penalty?"

"I don't think there was any. So far as I can remember, nothing happened to the village."

"No," the minister agreed, "nothing happened. People put out their lights and went to bed as usual; the next morning they rose just as they always did. Nothing happened, indeed; no sick were healed, no new parable was spoken, no new disciple found. Had any one of these things happened the village would have had a place in history to the end of time; as things are, even its name is unknown!"

For a moment George was silent; then he said, "I thank you for the reminder. I will teach that class."—Youth's Companion.

## Hood's Sarsaparilla

Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today. In usual liquid form or in chocolate coated tablets called Sarsatabs.

## Cool Summers

AT RESORTS IN CUMBERLAND MOUNTAINS OF TENNESSEE

On N. C. & St. L. Ry.

The most delightful and popular places for recreation and recuperation in the South, blessed with that sublimity and grandeur of Nature which fills one with new life.

### MONTEAGLE

Summer Season—June to October.

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Boll Weevil.

Dr. B. L. Moss, State agent for the farm demonstration work, has written a letter for distribution throughout the district. He says:

"The history of the boll weevil shows that its normal time for emergence from winter quarters and its appearance on the young cotton is about the latter part of May or the first of June, and if you have not found them already in your cotton fields, it can only be a question of a short time until you do.

"Please bear in mind that their appearance at this time should be no occasion for alarm; but, on the other hand, it should be a signal for the commencement for an attack upon them by picking and burning all weevils and punctured squares that appear.

"Watch for the adult weevil in the bud of the young cotton at this time of the year, for it is there that they will be found, sucking the tender leaves and waiting for the squares to appear.

"As soon as the small squares begin to show that they are punctured and eggs are laid in them, in the course of two or three weeks young weevils hatch out from these squares and take up the work of destruction. From this it will be seen that the destruction of a few weevils early in the season means the prevention of very heavy loss from them later on.

HAS WORKED AMONG WEEVILS.

"The writer has worked for several years in boll weevil territory and has no hesitation in stating that picking weevils go far toward insuring a profitable cotton crop. On the other hand the neglect of these essentials will certainly result in failure under weevil conditions.

"Do not be afraid of the expense of this extra work, for you will find that the cotton can be gone over once a week and carefully inspected for weevils and punctured squares from June 1 until August 1 for a total cost of not more than \$2 to \$3 per acre. And bear in mind that this practice will certainly result in a very profitable increase in the crop.

"From now on there are three essentials in making cotton under weevil conditions; first, picking the weevils; second, picking the punctured squares; third, frequent, intensive cultivation, kept up as late as possible."

I was in the Harmony church neighborhood yesterday and one farmer says the boll weevil is on his cotton and that he had picked off and killed more than one hundred of them from the bud of his cotton. W. H. Patton.

May 30, 1912.

### Sore Eyes

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Drunkenness Becoming Unpopular in Chicago.

(Special to the Times-Democrat.) Chicago, April 29.—So popular has the "water wagon" become in

Chicago that saloon keepers by the score are preparing to quit business on May 1st. It was predicted by the saloon keepers themselves today that fully five hundred out of more than seven thousand owners of drinking places will step out on the first day of the new license period.

Saloon keepers, especially those outside of the loop district, were unanimous in declaring that the "water wagon" was no longer a joke with them, but a serious proposition—a matter of bread and butter. Saloon men, who have made a study of conditions, gave it as their opinion that drunkenness was slowly, but surely dying out, because of enlightenment on the evil results of excessive drinking of alcoholic liquors.

The Memphis News-Scimitar has the following editorial: "Chicago, that has seven thousand saloons, will lose five hundred of them next year (meaning May 1st, 1912.) The proprietors voluntarily retiring from the business, the drinking habit is on the decrease all over the country. And the increased amount of liquor consumed is accounted for by the growing use to which alcohol is put in the fine arts and mechanics. Men are finding something better with which to employ their time.

They realize that the claims of science are correct, when it is pointed out that alcohol is the chief cause of insanity, nervous disorders and numerous other maladies. Both men and women are cultivating habits of outdoor life, which is health giving and pleasant, and lures them away from the wine cup and corollaries.

Many things have helped to enlighten the people of the evil of the drink habit. The teaching of physiology with special reference to the effect of alcohol on the brain, nerves and anatomy of the body; the W. C. T. U. women teaching the children of the bond of hope; the medal contests among the schools and colleges, the articles appearing in the metropolitan and weekly papers, the religious press and the temperance newspapers, tracts and addresses, sermons, the resolutions and temperance reports adopted by religious bodies; prohibition is a great education of sentiment. Great corporations prohibiting drinking while on or off duty, has helped to make tipping unpopular. College contests in prohibition oratory are doing much to sow down the country with constructive sentiment and pinning nails on John Barleycorn's coffin lid, the scattering of prohibition tracts over the country. Miss Francis Willard, when she started the Woman's Christian Temperance Union, her lecture tours and the move she has put into motion has closed many a man trap.

Intemperance destroys the health, inflicts ruin upon the family, and spreads woe and sorrow all around; it breaks the parent heart; it produces disease, idleness and poverty; causes crime and fills our jails, penitentiaries and asylums, for the taxpayer to support, it slays reputation, morals and honor. The drinker is an incumbrance to himself, family and society. It causes him to disregard the admonitions of a merciful Savior. Robs his loved ones of even the necessities of life, and

## Dr. W. R. WRIGHT DENTIST

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wrecks the drinker of his health, sends him to a drunkard's grave and his soul to a drunkard's hell. Why should they not be enlightened when they can see and hear so much of the evils of the use of alcoholic liquors?

Now, dear reader, if you assist in sustaining these dealers in liquor by drinking when offered to you, by sending for four full quarts, or patronizing a blind tiger, will you not mount the water wagon and put some more of them out of business? If every one will stop drinking, it will hit the "bull's eye!"

You say my quitting will not stop the traffic. If everybody would quit, I would also. If you run upon a snake, you do not refuse to kill that snake because all the snakes cannot be killed at once, but you kill him, and there is one snake less to bite and poison, and every saloon you put out of business there is one saloon less to sell his poison to his fellow man.

W. H. Patton.

Shubuta, Miss.

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### Testaments Within the Stockade.

A most non-exclusive organization is the Pocket Testament League! Among its charter members here in Birmingham, Alabama, are nearly fifty State convicts.

These men are prisoners at the coal mine known as No. 12, and on December 24, 1911, the three hundred working at No. 12 were given an opportunity to sign the League pledge and pocket the little books as a Christmas gift. Few of the members over this broad land of ours prize them more than these men, whose horizon is ever the grim stockade or the crumbling walls of the mine.

After reading the suggestion in the Sunday School Times that Testaments be chosen for Christmas gifts, two of our citizens decided to remember in this way the convicts in these camps, where one of the gentlemen has spent nearly all his Sunday afternoons for fifteen years in conducting a Sunday School.

Each ward in the prison is, necessarily, one class. And to induce the men to study the lesson week after week, as well as to teach it to those who cannot read, he had to have them elect leaders among themselves. This done, he presented each "class president" with a Bible and a quarterly—the only ones in that cell.

Oh, ye league members, reluctantly pledged, with a circumscribed view of the work, come to Slope No. 12 some Sunday afternoon and see the men in stripes fingering lovingly their little Christmas gifts!—Lee McCrae, Birmingham, Ala., in B. S. Times.







# Mississippi Woman's College

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## Ministers and Laymen; Their True Relation to the Church and Each Other.

By John C. Havemeyer  
"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv:6.

I am perplexed and uncomfortable. After a church membership of over sixty years, during which I have regularly attended Sunday and other services, the question presses me whether God is honored and can be honored and His Kingdom extended if present methods are continued. I have been studying this question carefully and prayerfully, and the conclusion is that a change is indispensable, and that this fact should be promptly recognized. The opinion has been steadily gaining ground and shaping church services that only men who graduate from theological seminaries and have a human ordination can successfully and properly preach the Gospel. This change in the Methodist Episcopal church is the more remarkable because its founder, John Wesley, is quoted as saying in reply to criticism of lay preaching that "they who are only called of God and not of man have more right to preach than they who are only called of man and not of God. Many of the clergy not called of God, therefore do not and cannot preach the Gospel. Soul-damning clergymen lay me under more difficulty than soul-saving laymen."

The extent to which ministers of all denominations fail to realize that spirituality and experience are indispensable qualifications in religious teachers and witnesses appears almost incredible. The result is that laymen do not receive proper consideration and are not given a fair opportunity of sharing the responsibility and labor to which they are entitled though it is necessary to their own growth and for the work in the vineyard which Christ requires. The simple fact of the multiplicity of denominations which has resulted from the ecclesiasticism or ministerial control in the churches should awaken people to the necessity of change. What is the justification that because a young man has graduated from a seminary with a certificate that he has gone through a prescribed course of study he should be put in charge of a congregation which includes a considerable proportion of men and women who have gained a knowledge of the Bible and a spiritual development which the young minister will not possess, in all probability, in many years?

It is a serious question for the church or rather its members to consider whether under ministerial direction there have not been and do

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not continue to be established formal services and ideas regarding worship which are unscriptural and do not promote spirituality. Are not many hymns to be found in the hymn-book which cannot properly be considered worship? Are the formal prayers which are offered from many pulpits, offered with the faith and expectation of divine acceptance which the Bible requires, and is there the inspiration and earnestness which will prompt the congregation to join heartily and intelligently? Is a portion of Scripture responsively and often rapidly read, and when those who take part are constantly on the alert for the moment to join in, spiritually helpful to the participants? The Psalms are frequently and perhaps now-a-days usually read in this way. Is there not the further objection that as a result the Psalms take the place of other portions of the Old Testament of which we need to be reminded? Are we not making a serious error and one which is practically the use of the shadow for the substance in our Easter celebration? Is it consistent with the spirit of the Gospel that we should picture to ourselves the dying and dead Christ, while, as a fact, He has conquered death and ever lives to make intercession for us? Can we rightly each year forget for the time being the great result of Christ's death through which we have been renewed and have been made joint heirs with Himself? Was this the Apostolic method?

I have often suggested to ministers and others my belief that the repetition of the Apostles' Creed is positively harmful and dishonors rather than honors God, and have met no one who can justify it; and yet ministers continue this unwarranted practice. Do we believe that Christ or the Apostles would have used in a public service a printed list of the exercises in a way which reminds of some public entertainment, as is now the case? Is it consistent with the humble and earnest worship that we should be called to consider the composers and titles of the music which is to be rendered, and on some occasions the names of those who are to offer prayer? Are elegant churches, in which the poor are uncomfortable in view of their home surroundings, suitable for the spiritual truth which should be taught in them, and are they consistent with the "simplicity that is in Christ?"

There is only one foundation upon which any man can build, and it is the rock Christ Jesus. Paul tells us in Romans x:9-10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." He also asks the question in I. Cor. vi:19: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Christ does not invite the world to come to the church, but to Himself, and His reproof is: "Ye will not come unto me that ye might have life." God has the power to cleanse, but the church or its ministers have not. Ministers belong to the flock, and their work is to point continually to the loving shepherd and cry aloud concerning the dangerous foes who will destroy if the sheep wander from the fold.

In order to be effective the whole truth must be presented and considered. There is needed the continued reminder that "the heart is deceitful above all things and desperately wicked." (Jer. xiv.) John makes this a New Testament truth in his teaching that "the whole world lieth in wickedness." Our great need is to realize that there is light only when Christ is the Sun of Righteousness to us, and that we must "first seek the Kingdom of God and His righteousness." Christ's promise that all things shall be added unto us places before us the other great truth that in order to receive, possess and enjoy, we must fulfill conditions. The condition here is to make everything subservient to the Kingdom of God. When this is done there will be a complete surrender. Our attitude towards Christ will then be that of Paul, and we will do as he did and inquire of the Master: "What wilt thou have me to do?" His spirit was shown when he later said: "For me to live is Christ."

An interesting anecdote is given by J. Wilbur Chapman regarding Gen. William Booth, who, when asked: "Tell me what has been the secret of your success all the way through, replied with tears in his eyes: "I will tell you the secret. God has had all there was of me. God has all the adoration of my heart, all the power of my will, and all the influence of my life."

Fully surrendered and spirit-filled men and women must be invincible and will share the Master's triumph. The command is to "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. v:16.) The shining is to be of the sort which will bring men to God. It is the province of light to dissipate darkness. All true Christians, whether ministers or laymen, are required to be witnesses, and teachers, and this was the mission of the Apostles though they were uneducated men. They were spiritually minded because they were taught of the Spirit. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." (Acts x:35.)

A single further suggestion is that the scriptural condition of growth is grace is the faithful use of what is already possessed, and then "we will know the love of Christ which passeth knowledge and be filled with all

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the fulness of God." (Eph. iii:19.)  
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## The Philosophy of Letter-Writing.

"Except this, Mary, my dear, as your valentine, and think over what I've said. My dear, Mary, I will now conclude." "That's all," said Sam. "That's a rather sudden pull-up, ain't it, Sammy?" inquired Mr. Weller.

"Not a bit on it," said Sam; "she'll wish there was more, and that is the great art of letter-writing." "Well," said Mr. Weller, "there's something in that, an' I wish your mudder-in-law 'ud only conduct her conversation on that same genteel principle."—Pickwick Papers.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

Brother W. A. Hancock is rejoicing over the Lord's blessing in his work at Bull church. On the first Sunday in May one was received for baptism and four by letter. Again, on the first Sunday in June the same number were received in the same way. They adopted the budget plan of contribution recently and it is working fine. In this way they contribute to all objects every meeting day. It resulted in giving more in one month than in four months previously. A. W. M. V. was organized recently by Miss Lackey and they are doing good work. Brother Hancock is a student preacher who is doing good work all along the line.

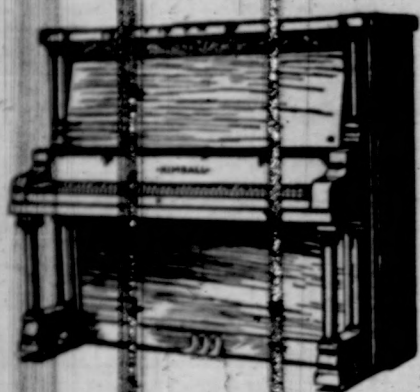
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'Tis So Sweet to Trust in Jesus  
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Come, Ye Disconsolate  
Just As I Am  
I Am Coming, Lord  
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THE BAPTIST RECORD  
Jackson, Miss.

## NEWS IN THE CIRCLE MARTIN BALL

Rev. L. A. Moore will take charge of the Coliseum church, New Orleans, the third Sunday in June. He is to take a few days' well earned rest.

Dr. W. F. Yarborough held a meeting some weeks ago with the East Lake church, which is near Howard College. The accessions from the meeting and the special campaign, which culminated from the meeting, amounted to more than fifty.

The First church, Decatur, Texas, has called Brother B. A. Copass, of San Marcos. It is not known what he will do. His work at San Marcos has been abundantly blessed.

Dr. Carter Helm Jones, of Oklahoma City, will preach the baccalaureate sermon at the Southwestern Baptist Theological Seminary. He will charm all who hear him.

Last week at commencement exercises, President J. C. Hardy was inaugurated President of Baylor Female College, at Belton, Texas. It was a great time for the Texas folk.

Dr. J. B. Gambrell, editor of the Baptist Standard, made the commencement address at the Southwestern Theological Seminary, Fort Worth, Texas, this week and will preach the commencement sermon of the A. and M. College, Starkville, on June 2. This is keeping him right busy.

There are only thirty thousand enrolled Baptists in Florida, but these gave much more than the amounts requested by the Home and Foreign Mission Boards.

Pastor Carroll Smith has just closed a great meeting with the First church, Temple, Texas. There were sixty-four additions, almost all of them by baptism. Dr. Smith says it was a "home-made" meeting.

Dr. P. E. Burroughs, who has charge of the teacher training department of the Sunday School Board stated that one in twelve of Southern Baptist teachers held a King's Teachers' diploma and that by next year there will be twenty thousand of them out.

Rev. R. L. Shirley, Georgetown, Ky., has accepted a call to the Deer Park church, Louisville, Ky., and will take charge sometime in July.

Rev. T. M. Flemming has resigned the pastorate of Portland Ave. church, Louisville, Ky., and accepts a call to Collinsville, Ala. He enters the field at once.

The campaign of the Home Board evangelists in Fort Worth, Texas, resulted in four hundred and twenty additions to the churches.

Dr. George W. Truett, of Dallas, Texas, will preach the dedication sermon of the Immanuel church, Little Rock, Ark., June 9th. He will come directly from that place to

Greenwood to assist in a meeting for Dr. Edwards.

Pastor W. M. Rudolph has just closed a glorious meeting at Anderson, Mo. He had to his aid Rev. G. E. Kennedy, of Kansas City. There were one hundred and forty-four additions, one hundred and five by baptism.

The Baptists of Oklahoma ought to concentrate on the Baptist Messenger, which recently came into existence with Rev. C. P. Stealy, editor. It has an attractive appearance, and the State needs a paper very much.

The North Carolina churches were very generous towards their pastors. Very nearly all of them who attended the convention at Oklahoma City had their expenses paid.

Pastor B. K. Mason recently closed a splendid meeting at Mullins, S. C. He had the assistance of Rev. C. J. D. Parker. There were forty-four additions.

Dr. A. P. Montague, who has been president of Howard College for ten years, has accepted the presidency of Columbia College. This carries sorrow to the hearts of Alabama Baptists, but joy to all of Florida.

It is a great thing to be connected with a great movement like that conducted by the Southern Baptist Convention. It is a great magazine of power. To be under its influence for a few days, one turns away with new inspiration.

Dr. W. F. Yarborough is placed in the same position he occupied in Mississippi. He is vice-president of the Foreign Mission Board for Alabama. He is too efficient not to use.

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### Summer Heat and Adult Sickness.

In Europe during the summer of 1911 the excessive heat was observed by De Fleury to have had a pronounced effect. Not only was there an increase in sickness during the hot period, but after its subsidence many persons developed gastro-intestinal disturbances, congestion of the liver, or some skin affection of digestive origin. In attempting to account for the effects of the hot weather, De Fleury says that the abuse of cooling drinks with food, the tendency of foods to spoil and the increasing virulence of disease germs were important factors, but he believes that the most important factor was the diversion of the water in the body from the kidneys to the skin, with increased excretion of water, with lowering of blood pressure, but with decreased elimination of poisons. The sweat-excreting apparatus of the skin is equal to only about a fourth of the filtering apparatus of the kidneys and during the hot weather fluids are excreted by the skin almost entirely. It was De Fleury's observation that persons who lived on a fruit and vegetable diet, to the exclusion of meat and eggs, escaped gastro-intestinal disturbances. Hot drinks also acted in a prophylactic way, as did the employment of the lactic ferments. Drugs which increase the blood pressure and stimulate the kidney function also had beneficial effects. The observations of De Fleury, according to The Journal of the American Medical Association, would seem to confirm the dictum that in hot weather it is desirable to decrease the amount of protein food intake, to limit the diet more closely to fruits and vegetables and to drink plenty of plain water or other bland drinks while the stomach is empty in order, if possible, to increase elimination by the kidneys. The frequency of congestion of the liver would seem also to support the theory of a deficient elimination of poisons as an important cause of the morbidity due to the heat.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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# SUNDAY SCHOOL LESSON

By MISS M. LACKEY

## THE KING AND HIS KINGDOM.

Luke 6:39-49.

Lesson 10. June 9.

### Hearing and Doing.

Golden Text. "Be ye doers of the Word, and not hearers only, deceiving your own selves."—James 1:22.

Today we study the last of a series of lessons taken from the Sermon on the Mount. The passage is from Luke, but we should read Matthew's version of it also. This last word of the Savior's sermon is a pointed application and warning to hearers of that day and of this. The lesson begins with a parable and is made up of several short parables and their application. Jesus is trying to enforce certain lessons regarding teaching and learning; and the respective duties and privileges of the teacher and the taught. He is trying also to impress the responsibility of influence. He wants us to know what real service to others means. He wants us to be very careful in our judgment of others. He wants us to understand how very necessary is character in the building of a life. Now, in studying the Golden Text, how closely the thought of James, the brother of Jesus, follows that of the Master Himself. This is a good time to read the whole of the book of James.

What is a parable? ("A parable is a vivid story which is thrown alongside of a moral truth to illustrate it.")

Give the first parable in this lesson.

What does this parable mean? ("Be careful whom you follow.")

Whom did Jesus call blind guides? (Matt. 15:11-14.)

What is the meaning of Verse 40? ("You will be just what your guide is. If he falls into the pit of error you will. If he is proud, so will you be. If he is humble and true, so will you be when you are perfect.")

What is a mote? (A tiny splinter.)

What is a beam? (An oriental measure for something too large to enter the eye.)

What did Jesus mean by moths and beams in the eye? (Being concerned about my brother's imperfections and not about my own. I should let my own weaknesses worry my conscience until they will seem like a beam in comparison of the little fault of my brother.)

How did Jesus bid us form an opinion of another's character? (Verse 42.)

Give the next parable?

What is its application? ("Bad hearts do not produce good deeds.")

What does Jesus mean by the heart?

Which one of the beatitudes does this parable suggest?

What is the meaning of the expression, "Out of the abundance of the heart his mouth speaketh?" (Prov. 4:23.)

Against what kind of person does

Jesus speak most strongly? (Verse 46.)

What does the word "Lord" mean as here used? (Recognizing Jesus.)

Give the last parable in the lesson.

Who is the wise builder?

Who is the foolish builder?

What is the "sand"? (Shifting, changing human thought and opinion of the day.)

What is the foundation of rock? (Real truth in Jesus Christ.)

What are the storms? (The temptations and crises that come to each life.)

### SEEK FURTHER ANSWERS.

Is a man responsible for the use of his own brains?

How may I secure strength of character?

What is necessary that we may be of real help to one another?

What is meant by the expression, "Hail fellow well met?"

Is such a man the best sort of companion for one?

Why is the indifferent man the hardest to do anything with?

How is Christianity today the eyes of the blind?

How can religious education help to put a foundation under character?

Is your Sunday School doing efficient work?

Can you tell some ways in which it may be strengthened?

What are some of the opportunities in your community of carrying out the words of Jesus?

What is meant by personal service?

Is it wise to look up things to do simply to set people to work?

Can you name a better incentive to Christian service?

What is the danger of merely listening to the Gospel?

Name some of the storms that wreck characters and lives.

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### Mississippi Woman's College.

The Mississippi Woman's College being the property of the convention, and The Record being the organ of the convention, it seems proper to me to let The Record keep the people informed of its affairs and progress of things at the college.

Our faculty is practically complete except the music department. This delay in securing the teachers comes from my earnest desire to combine the highest Christian character with the best musical talent. These will be announced very soon.

The department of modern languages will be in charge of J. L. Johnson, Jr., who has for a number of years headed this same department at Mississippi College.

Rev. O. P. Estes, a graduate of Mississippi College, will have charge of the Bible and history departments. Mr. Estes for years has led the church choir at Clinton, and is one of the most devoted and consecrated young men Mississippi College has ever sent out. Mr. Estes will also have charge of the Sunday School normal course. This is so arranged that two books of the normal course will be taught each year, and every student who stays as long as three months will be a King's teacher. Then every student staying four years will be a "Blue Seal" teacher. Every student will take the Bible course.

Miss Mittie L. Morris, so well and favorably known in college education in Mississippi, will teach Latin and English.

Miss Alice Lea, said to be one of the most brilliant mathematicians ever graduated from the I. I. and C., will head the department of mathematics, and will assist in English.

Miss Mariah Johnson, late of the Salyersville, Ky., Home Board moun-

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tain school, and one of the most consecrated young women of our State, will also be in the literary department. Miss Mariah is the daughter of our beloved H. L. Johnson, of Water Valley.

Miss Mary Ella Graham, of Blue Mountain, who is just completing a post-graduate course at the I. I. and C., will be in charge of the art department.

Miss Edna Phillips, a graduate of the Emerson College of Oratory, of Boston, will head the expression department, and will also direct the business department.

We are extremely fortunate in being able to secure Mrs. Mae Waller Batson, of Silver Creek, as lady principal. She is a woman of culture and refinement, and is giving her life to the training of young ladies. No mother need be uneasy about the care of her daughter if she is under the care of Mrs. Batson.

Mrs. E. L. Bedford, who so satisfactorily filled the place as housekeeper last year, will have the same position with the college the coming session.

Announcement as to the management of the industrial home will be made very soon.

In a very few days the new catalogs will be out and will be sent at once to all who have asked for them.

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Don't forget the encampment at Hattiesburg from June 23rd to June 30th.

Yours truly,  
J. L. Johnson, Jr.

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